This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

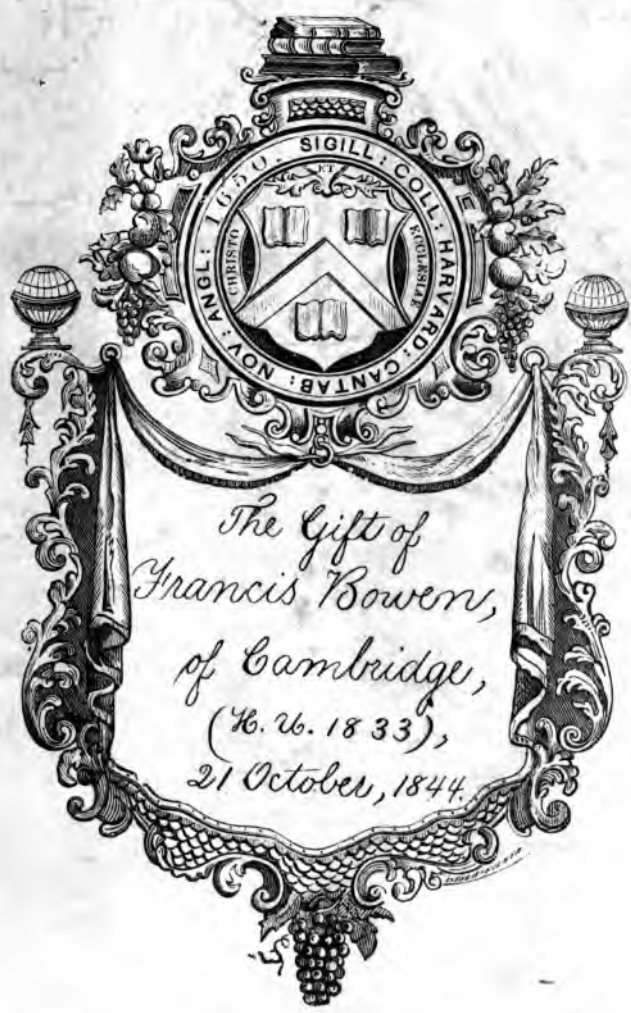
US 5266.17

JAY

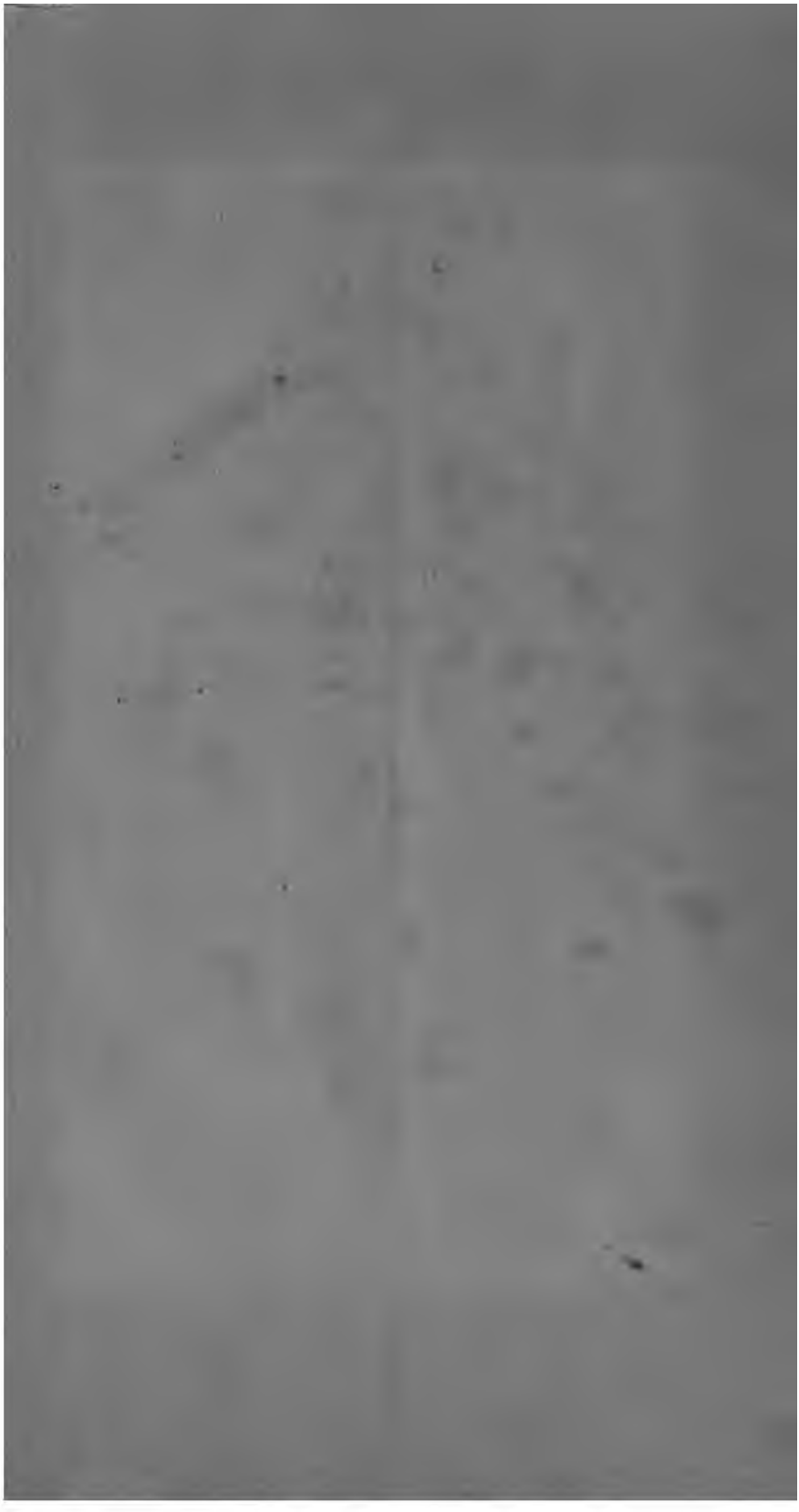
CASTE AND SLAVERY IN THE AMERICAN CHURCH

US 5266.17

Bd. Oct. 1892.



The Gift of
Francis Bowen,
of Cambridge,
(H. U. 1833),
21 October, 1844.



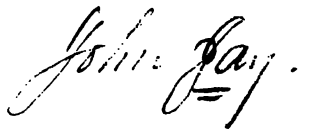
CASTE AND SLAVERY

IN

THE AMERICAN CHURCH.

BY

A CHURCHMAN.



UPRIGHT MEN SHALL BE ASTONISHED AT THIS.—Job.

NEW-YORK AND LONDON:
WILEY AND PUTNAM.
1843.

~~378.108~~
U.S.5266.17

(H.U.1833.)

Entered according to the Act of Congress, in the year 1843,
BY WILEY & PUTNAM,
In the Clerk's office of the District Court of the Southern District of New-York.

HARVARD
UNIVERSITY
LIBRARY
DEC 16 1976

WM. OSBORN, PRINTER,
88 William-street.

TO

THE RIGHT REVEREND BISHOPS,

THE REVEREND CLERGY, AND THE LAITY

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES,

THE

FOLLOWING PAGES

ARE

RESPECTFULLY INSCRIBED,

BY

A CHURCHMAN.

Orator ad vos venio, sinete exorator ut sim.—TERENCE.

I come to you with entreaties, let me not plead in vain.

NEW-YORK, MAY, 1843.

The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up, for possibly, said they, the name of GOD may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion, if we apply it to MEN. Trample not on any; there may be some work of grace there, that thou knowest not of. The name of God may be written on that soul thou treadest on; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore despise it not.

LEIGHTON.

What I feel deeply, deeply will I utter. Truth is not detraction, and assuredly we do not hate him to whom we tell the truth, but with whomsoever we play the deceiver and flatterer, him at the moment we despise.

COLERIDGE.

CASTE AND SLAVERY

IN

THE AMERICAN CHURCH.*

Upright men shall be astonished at this.—Job.

It is a principle of justice and common sense, that all new laws shall be properly promulgated; and among the methods that have been proposed of "apprising men, not only of recent statutes, but of such other general heads of the law as are most important to be known," the learned Professor Wooddeson advises, "that the reading or exhibiting them in places of divine worship might add to the veneration due to our legal polity, more especially to those provisions which are enacted to promote the precepts of natural morality."† It is a grave question how far morality would be the gainer, were the plan adopted in this country, where laws are so often enacted upon the overthrow of just principle: to gratify the prejudices of the populace, or to advance the interests of a party; but the suggestion is a good one for the promulgation of the new doctrines from time to time established in the Church, the new rules of faith and practice adopted by our Ecclesiastical Assemblies and Church-organs, which every clergyman might expound from the pulpit to his people. "New doctrines in the Church!" exclaims a reader; "this comes

* The following pages were in part published in two numbers of the "New World," newspaper, during March and April, 1843.

† Wooddeson's Lectures on the Laws of England, p. 31.

of Transcendentalism, Unitarianism, and Atheism. Happy am I in being a son of the Episcopal Church, founded upon the Apostles and Prophets, the pillar and ground of the Truth, whose doctrines never change!"

It is of the EPISCOPAL CHURCH, and of that only, that we intend to speak; and as some new rules, established by the Bishops and Clergy together assembled, have been carefully concealed by them from the world, we will reverse the plan of Prof. Wooddeson: and instead of publishing laws from the pulpit, we will disclose doctrines through the press. However acceptable may be this course to Churchmen generally, we are well aware that some will read this paper with displeasure, and others with indifference, either real or affected; and in advance, we advise those who wish to escape all connection with matters of questionable popularity, to follow the example of the ancient sceptics, and when asked their opinion of its truth, to reply in the language of their worthy prototypes—*Ἐπέχω*, I refrain from judging, *Οὐδὲν ὁρίζω*, I define nothing.*

In the month of June, 1839, the Board of Trustees of the General Theological Seminary, composed of the bishops and clerical and lay delegates from the different States and Territories, met at New-York: and their proceedings were subsequently published in a pamphlet. From the minutes, it appears that a candidate for Holy Orders in the diocese of New-York, now the Rev. ALEXANDER CRUMMELL, applied to them by petition, to be allowed to enter the Seminary as a student; that the petition was referred to a committee consisting of the RIGHT REV. BP. H. U. ONDERDONK, REV. DRS. JAMES MILNOR and HUGH SMITH, and WM. JOHNSON, DAVID B. OGDEN, and EDWARD A. NEWTON, ESQUIRES, who, after deliberate consideration, recommended a resolution of rejection,

* Quoted by Sextus Empiricus in his Pyrronian Hypotyposes.

which, on the motion of the Rev. FRANCIS L. HAWKS, D. D., was adopted; that the Right Rev. Bishop DOANE asked leave to enter his protest against the decision, and that leave was not granted. Neither the reasons for their decision, nor the disqualification of the candidate, are even intimated by the minutes; but it does appear, that the right of every candidate for orders to enter the Seminary was expressly guarantied by the Constitution, which the Trustees were bound to obey: and that this fact was well known to them, also appears from an amendment proposed by the Bishop of New-York, while the matter was pending, to the very clause upon which they were trampling.*

* The first paragraph of the 1st Section of Chapter VII. of the Statutes, is as follows: "EVERY PERSON producing to the Faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications, according to the canons of the Protestant Episcopal Church in the United States, SHALL BE RECEIVED AS A STUDENT OF THE SEMINARY."—*The Act of Incorporation, Constitution and Statutes of the General Theological Seminary, &c.*, 1836, p. 17.

That this statute has been clearly understood as imposing a positive obligation upon the Faculty to admit all persons thus qualified, is evident from a note to an Address delivered before the Trustees, Professors and Students of the Seminary, so long since as Nov. 1, 1824, by the Rev. Benjamin T. Onderdonk, now Bishop of New-York. "*The admission* (of students) *is regulated by the statutes. All candidates for orders in the Church, with full—that is, including literary qualifications*—ARE ADMITTED, OF COURSE, ON APPLICATION. *In this case, therefore, if the admission has been improper, the fault rests with the ecclesiastical authorities of the dioceses in which they are candidates.*" (Sermon, &c., published at the request of the Trustees, 1825, p. 25.) That this gentleman's views, as to the construction of the clause, remained the same, would appear by an extract from the minutes of the Board of Trustees, while Mr. Crummell's petition was before them. "The Right Rev. Bishop Onderdonk, of New-York, gave notice of a proposed amendment in the 1st Section of Chapter VII. of the Statutes, substituting in the first sentence of the section, the word 'BEING,' for the words 'HAVING BEEN ADMITTED,' and changing the phrase 'SHALL BE RECEIVED,' into the phrase 'MAY BE RECEIVED.'"—*Proceedings of the Board of Trustees for* 1839, p. 229.

Mr. Crummell, the rejected candidate, in a letter published in the "Coloured American," Dec. 27, 1839, said: "What gave me still more

The true cause which led the Trustees to nullify the constitution and deny the right of the candidate, and which they were ashamed to acknowledge, was, that he was a *coloured* man; and this was the only cause, his diocesan, Bishop Onderdonk, of New-York, having declared in "The Churchman," (Nov. 4, 1839,) that he explicitly stated to them, "that if they should think it right and proper to admit a COLOURED MAN into the Seminary, he considered the applicant before them, *one in whose case it might with great safety and propriety be done.*"*

Nothing can be clearer than that the Trustees, by that act, not only exceeded their powers and violated the trust reposed in them, but deliberately established a system of CASTE in the Church—not among its lower members only—not among the laity alone, but among the very clergy who approach us as ambassadors of God, and minister at his altars—Caste as palpable as that which separates, in heathen India, the Brahmin from the Soodra. They establish a principle which would justify us in regarding the coloured man as an inferior being, intended to occupy a lower sphere in the scale of creation; which designates him as one whose constitutional privileges we may innocently annul, whom we may, without a pang of guilt or a blush of shame, insult, injure, and oppress, even though he be one arrayed by Episcopal hands in the robes of the

encouragement to adopt this course, (petitioning the Trustees,) is the fact, that that great good man, the late worthy and lamented Bishop Hobart, the founder of the Seminary, when spoken to with reference to the admission of *coloured candidates* into that Institution, paused, and replied, *that they would be admitted, as a matter of course, and without doubt.*"

* "I had spent three years of perfect equality with upwards of one hundred white students, of a different denomination, at Oneida Institute, and could not, after a long consideration, discover any reasons why it should be different with those of my own communion—with CHURCHMEN."—*Letter of Mr. Crummell, in "Coloured American," Dec. 27, 1839.*

priesthood, who walks forth a messenger of the Most High.

It was subsequently admitted by some of the Trustees, in private, that they so acted, from dread of popular prejudice, and from fear the southern patronage of the Seminary might be withdrawn, were the candidate admitted. Had their anticipations been well founded, they should not have altered one whit their course of duty. "No, to *fear* the consequences of *obedience*, is to be worldly wise, and go by reason when we are bid to go by faith. Let us dare to do His commandments, leaving to Him to bring us through who imposed them. Let us risk dangers, which cannot, in truth, be realized, however they threaten, since he has bid us risk them, and will protect us in them."*

By their own showing, they did evil that good might come, acting upon that same principle of expediency in which the African slave trade took its rise, when Las Casas, trusting to human policy rather than to God's command, commenced a system, which, after the lapse of centuries, yearly consigns to wretchedness and death hundreds of thousands of the sons of Africa.

An excuse so base and wicked, however, has not been generally avowed, and as a Churchman, we demand from those who have established Caste in the Church, the reasons of the innovation. Though they have shown little disposition to resemble the old Roman, who was so conscious of his own integrity as to wish for windows in his breast, that the whole world might see what was passing there, we must ask them to open the shutters, and let us know the grounds of the doctrine they have propounded for our adoption. "The public have a right," says an English writer, "and ought to be satisfied with regard to the conduct, ability and integrity of their judges. It is from these sources alone that genuine respect and authority

* Newman's Parochial Sermons, Vol. IV. p. 89.

can be derived, and an endeavor to make these appendages to office independent of the personal character and conduct of the judge, is an attempt which, in this free and enlightened country, probably never will succeed. The freedom of inquiry is not only essential to the integrity of the community, but every judge, conscious of integrity and acting honorably, ought to promote and rejoice in the exercise of it."*

If there is truth in these remarks as regards the judges, they are equally applicable to the Trustees of the Seminary, and we have been led to think, from their conduct, that they have forgotten in what age they live—"an age," when, in the words of WEBSTER, "neither nations nor individuals can divest themselves of responsibility before the world." Our clerical bodies, of all denominations, will do well to remember that they are acting before the eyes of men; that the sanctity of their professions, so far from inducing in the people a belief in their infallibility, only exposes them to a stricter scrutiny; and that every act of clerical inconsistency, every crouching to an unholy prejudice, will be apt to reflect their own dishonor upon the Church at large. Least of all, will the honest christian be disposed to take all things for granted. He well knows, from history, that murder may be committed on the bench, and spiritual oppression may be sheltered by the mitre; and he feels, that although the ermine or the lawn may palliate the act in the eyes of the world, it would be blasphemy to suppose they can lessen its guilt in Heaven's Chancery above. He must be ignorant, indeed, who supposes the clergy, as a body, to be exempt from the influence of ambition and the love of power. Human nature is not put off when the clerical robe is put on; but as face answereth to face in a glass, so answereth the heart of man to man.

* Letters to Lord Mansfield by Andrew Stuart.

Let not our clergy fear that the Church will suffer from too close an examination of any doctrine they may propound. *Veritas nihil veretur nisi abscondi*—truth fears nothing but concealment. If the doctrine is wrong, it should be discarded—if true, its claims should be enforced; and we have the promise of Scripture, "he that hath clean hands shall grow stronger and stronger." No worse plan can be adopted to secure peace, than to attempt to stifle instead of to convince. "To enjoin silence," remarks Mr. NEWMAN, "upon perplexed inquiries, is not to silence their thoughts, which, in the case of serious minds, naturally turn to the spiritual ruler for advice and relief, *and are disappointed at the timidity, or irritated at the harshness of those who refuse to lead a lawful inquiry which they cannot stifle.*"*

In relation to the right of laymen to examine for themselves the doctrines propounded by the clergy, if there are any who entertain the slightest doubt, they may be satisfied by the following authority, from a source whence lax opinions of the powers of bishops are not likely to come. "It has always been agreeable to the principles of the Church, that if a bishop taught and upheld what was contrary to the orthodox faith, the clergy and people were not bound to submit, but were obliged to maintain the true religion, and if excommunicated by such bishops, they were not accounted to be cut off from the Church."† As for the cry of peace, we have the experience of ages to teach us that peace may be purchased at too dear a price. In the language of Dr. HOOK,‡ to which all must subscribe, "Every christian man, whether *laic* or cleric, is in duty bound to consider, *not what is expedient at the moment for the sake of peace*, BUT WHAT IS BENEFICIAL TO THE CAUSE OF

* The Arians of the 4th century, by John Henry Newman, London, 1832, pp. 156–7.

† Oxford Tracts, 1st Vol. p. 90, Am. ed.

‡ Five Sermons preached before the University of Oxford, 1839, p. 41.

TRUTH." In the words of Bishop WILSON, "*If for a fear of offending men, or from a false love of peace, we forbear to defend the truth, we betray and abandon it.*" According to these just views, there is no reason why we should not scrutinize as closely, and attack as vigorously, prejudice against colour, when it enters the Church of God, robed in the vestments of the priesthood, and armed with ecclesiastical authority, as when it heads a lawless gang of shirtless ruffians, or is applauded in the stupid huzzas of a worthless rabble.

For our own part, we have no hesitation in expressing our conviction, that there is more reason in hanging for forgery and burning for heresy, than in persecuting a man on account of the skin given him by God. We scarcely suppose that the merit of antiquity will be claimed for Caste, founded on colour, while Cyprian, Tertullian and Augustine, are named with reverence; and, however, excellent may be thought the rule of Vincentius Lirinensis, "*Quod ubique, quod semper, quod ab omnibus creditum est, &c.,*" it was never so believed of Caste. It is a new principle, a new doctrine, a new order in the Church, and one which, judging from appearances, is, without a vigorous opposition, likely to continue. The example set by the Trustees in oppressing a man for the colour of his skin, is, we admit, sanctioned by popular approbation. In New-York, a respectable citizen has been rudely ejected from a railroad car; even as the candidate for holy orders was by them refused admittance to the Seminary. In the same State, the coloured population are deprived of the right of suffrage, unless the disqualifying tint is removed by a property qualification. In Philadelphia they have been again and again exposed to the fury of cruel mobs, their houses have been plundered and burnt, and their families and their little ones, driven forth to meet unsheltered the storm and the tempest, have sought in flight that protection which the municipal authorities did not conceive them-

selves bound to render, to wretches guilty of a coloured skin: their sympathies being rather with the human wolves, whom the hunted fugitives were seeking to escape.

In the Capitol of our country free coloured men are liable to arrest, on suspicion of being fugitive slaves. If unable to prove their freedom, they are sold as slaves: and if, after being incarcerated for weeks within the damp and gloomy walls of a prison, they succeed in obtaining the evidence of their freedom, they are still liable to be sold as slaves for life, if they are too poor to pay the jail-fees. In Alabama a more summary law has been enacted, by which any free man of colour coming into the State after its passage may be seized, and held as a slave for life, by the first white man who catches him—and in Florida, a law obtains, which puts to the blush the tale of Shylock and his single pound of flesh. Free coloured debtors may be sold as slaves to satisfy the claim of any white creditor.

In the Church, also, the example of the Trustees is strictly followed. They rejected a candidate in 1839, and to the end of his days will he and his people suffer from that illegal act of oppression. Another coloured candidate for orders in this diocese is debarred, as we are informed, at the present time for the same reason, from sharing in the privileges of his white brethren. These gentlemen have been blamed for not submitting cheerfully to such cruel treatment, and in the case of the first, his very petition to the Trustees was considered by the bishop, a violation of his duty as a candidate for orders. We know not how far canonical obedience in such matters extend, but we do know that there is a high duty now resting upon the coloured people, both in and out of the Church, to maintain their rights; and if a candidate feels, as justly he may feel, that entrance to the Seminary is not a boon to be asked, but a right to be demanded, we wonder not that the spirit of a man should be aroused within him, at the unconstitutional vote of rejection; like that which swelled

the breast of Paul, when he cowed not before his accusers unmindful of his civil privileges, but with conscious dignity exclaimed, "I am a Roman citizen!"

The Rev. Peter Williams, for many years a respectable clergyman of New-York, was never allowed to sit as a member of the Diocesan Convention, nor has the Church of St. Philip, of which he was the pastor, been yet represented in that body. He died soon after the act of the Trustees, upon which we have been remarking, was exposed to the world; and to counteract, as far as possible, the indignation it had excited, the clergy in a body attended his funeral, and the Bishop of New-York pronounced from the pulpit a high eulogium upon his character. Several of the clergy admitted that it was done merely for effect, and one of them bitterly remarked at the funeral, that the empty honors to the lifeless dust were a poor atonement for the insults so often offered to the living man. The Rev. Mr. De Grasse, another coloured clergyman of the Episcopal Church, of fine talents, excellent acquirements, and amiable disposition, who three years previously to the application of Mr. Crummell, had been excluded from the Seminary,* and who, after a residence of some years in this

* The Bishop of New-York, in a letter to the editor of "The Churchman," published in that paper Nov. 2, 1839, thus referred to this gentleman. "Meanwhile two highly respectable presbyters of this city had been kind enough at my request to consent to direct Mr. Crummell's studies, and he was also apprized that the Professors of the Seminary were willing to aid him in their respective departments. * * *The same views and similar arrangements had previously been* SATISFACTORY *to another coloured candidate, now the Rev.* ISAIAH G. DE GRASSE, *deacon. Unwilling to disturb the peace of the Church, he at an early period of his candidateship withdrew all idea of entering the Seminary, prosecuted his studies under your direction, was ordained and is now a highly respectable clergyman.*"

At the request of some friends of the late Mr. DE GRASSE, and in justice to his memory, we give the following extracts from his "Diary," from which it would appear that his acquiescence in the views of his diocesan, resulted entirely from his sense of canonical duty, and that he

city, sought in the West Indies the respectful treatment and sympathy he could not find at home, and there ended his early years by a Christian's death, once said to the

was *not* satisfied with the arrangements nor with the principles on which they were based.

It may be proper to state, for the better understanding of the matter, that Mr. De Grasse was a light complexioned mulatto.

"GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH OF AMERICA, 1836.

"Oct. 10.—On Wednesday last I passed my examination before the Faculty of the Seminary, and was thereupon admitted a member of the School of the Prophets.

"Oct. 11.—I called upon the bishop, and he was dissatisfied with the step I had taken in entering the Seminary. Seems to apprehend difficulty from my joining the Commons, and thinks that the South, from whence they receive much support, will object to my entering.

"Thus far I have met with no difficulty from the students, but have been kindly treated. I have thought it judicious, however, to leave the Commons for the present.

"As far as in me lies I will in my trouble let all my actions be consistent with my christian profession, and, instead of giving loose to mortified feelings, will acquiesce in all things, but this acquiescence shall not in the least degree partake of the dogged submissiveness which is the characteristic of an inferior.

"My course shall be independent, and then, if a cruel prejudice will drive (me) from the holy threshhold of the school of piety, I, the weaker, must submit and yield to the superior power. Into thy hands ever, O GOD, I commit my cause.

"Oct. 12.—At 9 A. M., I called on our spiritual father again, and sought advice in relation to my present embarrassing circumstances. He gave me plainly to understand that it would be advisable, in his opinion, for me not to apply for a regular admission into the Seminary, and although I had taken a room, and even become settled, yet to vacate the room and silently withdraw myself from the Seminary. He further said that I might recite with the classes and avail myself of the privileges of the Institution, but not consider myself in the light of a regular member. Never, never will I do so!"

"The reasons of the bishop for this course are as follows:

"'That the Seminary receives much support and many students from the South, and consequently if they admit coloured men to equal privileges with the whites in the Institution, the South will refuse to aid (it) and (will) use their influence to keep all from the Seminary south of

writer, with tears in his eyes, "I feel that the bishop and many of the clergy are against us—that they do not want any coloured clergymen in the Church. I have struggled

the Potomac. As head of the Seminary, and knowing the feelings and prejudices of the South, he could not hazard my fuller admission at such an expense.

"'From the extreme excitability of public feeling on this delicate subject, and from my known and intimate connection with the people of colour, there would be a high probability not only of bringing the Institution into disrepute, but of exciting opposing sentiment among the students, and thus causing many to abandon the School of the Prophets.'

"I think these two form the reasons of the bishop against my being admitted. The course, however, he advises, viz. the being a 'hanger-on' in the Seminary, is something so utterly repugnant to my feelings as a man, that I cannot consent to adopt it. If I cannot be admitted regularly I leave the place; but in leaving I will ever hold the utmost good feeling towards the faculty and my friends. It is a cruel prejudice which drives me so reluctantly from the door, and makes even those who make high pretensions to piety and purity, say to me "stand thou there, for I am holier than thou."

"In this matter, however, I shall acquiesce as a Christian, but shall preserve the independent feelings of a man. My most devoted thanks are due to my dear friends, the Rev. Drs. BERRIAN and LYELL, for the earnest solicitude which they manifest for my welfare. They seem heartily to regret that any difficulty has arisen in the present subject.

"Upon reflection, it is my present opinion that Bishop Onderdonk is wrong in yielding to the '*unrighteous prejudice*' (his words) of the community. If the prejudice be wrong, I think he ought to oppose it without regard to consequences. If such men as he countenance it, they become partakers with the transgressors. He says, by and by Providence will open the way; but will Providence effect the change miraculously? We cannot expect it. He will, however, effect by appointed means, and these means ought to be resorted to by his instruments—men. And what men more suitable than men high in office, high in public favor, high in talents? Particularly should men commissioned to preach the Gospel, which teaches mercy, righteousness and truth, enter upon the work. What makes my case more aggravating and dreadful, is, that the bishop says, that even admitting I have no African blood in me, yet my identity with the people of colour, will bar the door of the Seminary against me. Horrid inconsistency!

"Oct. 13.—Called on the bishop yesterday and had a final interview with him on this mortifying subject. His determination was settled and

against the convictions, but it is impossible to resist it; the proofs are too strong; I experience it daily, I know it is so."

In the diocese of Pennsylvania, an express canon debars the African Church from being represented in the Convention, and excludes the rector from a seat. Truly! a singular picture to be exhibited by Christians meeting as a Council of the Church; but the limits of Caste stop not here. Beautifully says the poet—

> "Are we not brothers?
> So man and man should be,
> But clay and clay differs in dignity,
> *Whose dust is both alike.*"

Since Shakspeare wrote, even the *dust* has learned to claim precedence over dust, and *noli me tangere* is daintily inscribed upon the mouldering coffin-lid.

Ay! this "Aristocracy of Color" is maintained, not only in God's temples, but even in that last abode where all distinctions have been supposed to disappear. In the very grave-yard where Death reigns as conqueror, and worms

fixed, that from a sober consideration of all things, the interest of the Seminary—the comfort of myself—and the ultimate good of my people; I had better silently withdraw, and agreeably to my plan, study privately with a clergyman. He again at this interview suggested the plan of my embracing the privileges of the Seminary without being regularly admitted, to which I would not consent, as it would be both a sacrifice of the feelings of a man, which I felt not disposed to offer, and further a sacrifice of principle, to which I am confident the noble minded among my people would not allow me to submit.

"I cannot but conceive my case to be a very peculiar one, involving much difficulty, and one which will ultimately cause the guardians and controllers of this sacred Institution to hang their heads for shame. This day I am driven in the presence of all the students of the Seminary, and the sight of high Heaven, from the School of the Prophets.

"Oct. 22.—The Bishop further said that the Trustees of the Seminary could receive or exclude any individual from the privileges of it, whom in their wisdom they thought fit, without being amenable to any person, or without being obliged to give any explanation for their course whatever."

revel on the mouldering remains of manliness and beauty; where pride, and pomp, and power, have doffed their trappings, and have said to corruption, thou art my father, and to the worm, thou art my mother and my sister; where the voice of passion is forever stilled, and the heart that has ceased to beat is cold as the marble beneath which it reposes; even here, among the tombs, prejudice has his dwelling like the demoniac of old, and Caste, under the sanction of the Church, rears his hideous and revolting form. How many similar instances there may be, we know not; that we cite has come under our immediate notice. The vestry and wardens of an Episcopal church in the diocese of New-York, a few years since, accepted a deed for a cemetery, which was demised to them upon the express condition embodied in the indenture, "*that they should never suffer any coloured person to be buried in any part of the same,*" and all the subsequent conveyances on the part of the church of vaults and burial places are subject to the same condition. It was at the same time provided, that the Presbyterian minister of the town, whoever he might be, should be interred therein without charge: but had the Rev. Peter Williams died in the town, not all the clergy who followed his hearse, nor the exalted eulogium of his bishop, could have obtained for his bones a resting-place in that aristocratic grave-yard. They might have been fated to remain within the borders of a sister parish, like the corse of the murdered Polidore ἄκλαυστος, ἄτἄφος,* unlamented, uninterred.

It matters little, to be sure, to our coloured brethren, where their dust is laid, when the soul, escaped from its prison-house, has reached that happy land, "where the wicked cease from troubling and the weary are at rest, and"—blest thought for the slave—"the servant is freed from his master," compared with their treatment while

* Opening speech of the Ghost of Polidore in the Hecuba of Euripides.

denizens of earth; but we trust that there will not be many grave-yards, when the earth and the sea shall give up their dead at the trump of the Archangel and the voice of God, whose re-animated spirits, clothed in their proper bodies, shall exhibit to the assembled universe before the judgment bar, the spectacle of Caste—an aristocracy of colour, untarnished by the presence of a single soul that in this world had been guilty of a black skin.

History scarcely affords a precedent for contumely like this. Even the Romans, barbarously as they treated their slaves when living, would have scorned to insult their lifeless remains. The rights of burial were not denied them, for as the Romans regarded slavery as an institution of society, death was considered to put an end to the distinction between slaves and freemen. They were sometimes buried with their masters, and funeral inscriptions are found addressed to their *diis manibus.**

What is the object of this systematic persecution? The persecutions of ancient times had at least a plausible pretext to support them. The statute, *Ex officio* for instance, procured by the pliant Henry IV. at the request of the bishops, authorized and commanded them to proceed against all persons suspected of being tainted with heresy, and commit all who were found guilty to prison, so long as to their discretion should be thought expedient, and fine them as they should think competent to the offence; and in case they refused to abjure and recant, the said persons, after the sentence had been pronounced, should "be burned in the sight of all the people, to the intent that this kind of punishment might be a terror unto others."

Here was a definite object professed,—to prevent other persons becoming heretics; but what was the object of the Trustees and their many coadjutors? Was it to frighten

* Smith's Dictionary of Greek and Roman Antiquities. *Art.* "Servus *Roman.*"

the blacks into pale faces, or to induce them to beget white children? Surely they might have remembered the question of old, "Can the Ethiopian change his skin?" It is God who hath coloured them, and who were the Trustees to say to their Maker, "What doest Thou, and why hast Thou made them thus?" Pity it is, that in that eventful hour when *Caste* was formally established in the Church, no voice had reminded them of the words, "But the Lord said unto Samuel, *look not upon his countenance*, for the Lord seeth not as man seeth, for man looketh at the outward appearance, but the Lord looketh at the heart."* As it is, the Trustees may adopt the language of Saul, when he confessed, "I have sinned, for I have transgressed the commandment of the Lord, *because I feared the people, and obeyed their voice.*"†

The blacks, it is true, are a persecuted race, and because persecuted, to some extent degraded; and the Church, so far from affording them a shelter from the storm, becoming to them as rivers of water in a dry place, and the shadow of a great rock in a weary land, giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, joins herself to the army of their oppressors. So far from opening her arms to receive them, and appealing to them in the affectionate tones, "Will ye also go away!" she scourges them from the portals they fain would enter.‡ Possibly,

* 1 Sam. 16 : 17. † 1 Sam. 15 : 24.

‡ "Though a coloured man, and identified by colour and in hearty feeling with a disfranchised and oppressed people, yet I am a man, made in the image of God, and reflecting, I hope, even though feebly, a likeness of the Almighty. Though a poor and obscure individual in society, I am, nevertheless, an immortal being, and, I humbly trust, a disciple of Jesus. As such a being I have desired to be treated, but as such a being I have not been treated. I have been recognized, not as a man, but as a *coloured* man; not as a candidate, but as a *coloured* candidate."

"The Bishop said that he should not suffer me to go to the Seminary

the dignitaries of the Church may imagine that the sanctity of their office lightens the burthen of their harsh treatment: the experience of those on whom it falls might tell a different tale. Charles II. of Spain, in 1665, implored the Inquisition to indulge him with an *auto da fe*, and when his request was granted, his royal hands supplied a faggot. "The sticks were gilt, adorned with flowers, and tied up with ribbons," but we do not learn that these graceful ornaments alleviated the anguish of the victims to his kingly malice.

One might imagine that there was enough, in the present condition of our coloured people, to enlist the sympathies rather than the prejudices of Christians. But it seems to be the reverse, and the Episcopal Church, as represented by the Trustees of the Seminary, is now a precedent for every infringement of their rights, however unconstitutional: for every outrage upon their character and feelings, however inexcusable. Such, however, is not the real character of our Church, however it may be the characteristic of inconsistent Churchmen, who sacrifice her Catholic unity and her holiest principles to their own interested views of expediency. In the Church, the claim of universal brotherhood is fully recognized, and he who denies it, is a traitor to her faith. "The Church is one body. * * Are we given to make arbitrary bodies for ourselves, parties, little sects, selfish distinctions, churches within the Church? Our hearts, then, are not large enough. We know not how high, how glorious, how angel-like a thing a Churchman's charity is or ought to be."*

No word of her creed, no line in her articles, lends the slightest sanction to any form of oppression—to the slavery

of any other denomination, *because it was not consistent for* 'CHURCHMEN' to be in institutions other than their own."—*Mr. Crummell's Letter in "Coloured American."*

* Rev. FREDERICK W. FABER.

of the whip, or the slavery of prejudice. If the voice of humanity speaks forcibly to other Christians, with what words of power does it address itself to Churchmen!—speaketh it not in every page of her noble liturgy!—breatheth it not in her heavenly teachings, her holy devotions, her solemn Litany!—toucheth it not the heart of every true Churchman, when, Sunday by Sunday, in God's house, he unites his petitions with those of the congregation, in commending to "His fatherly goodness *all those who are destitute or oppressed in mind, body, or estate; that it may please him to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and an happy issue out of all their afflictions;*" or when to the prayer of the priest, "that it may please him to defend and provide for the fatherless children and widows, *and all who are destitute and oppressed,*" the united response rises to Heaven, "We beseech thee to hear us, good Lord."

That bishops should ever side with the oppressor, is strange indeed. To each one, at his consecration, was put the solemn question, "*Will you show yourself gentle, and be merciful, for* CHRIST'S *sake, to all poor and needy people, and to all strangers destitute of help?*" and from each has come the answer, "I WILL SO SHOW MYSELF, BY GOD'S HELP." No wonder that Bishop Doane rose in the Board of Trustees to enter his protest against that cruel decision. We know there are some, we trust there are many, who are ready on all fitting occasions to follow his example. Two instances we will mention, because so nearly connected with our subject. The Rev. Mr. BURGESS and the Rev. Mr. COXE, of Hartford,* have disregarded and treated with contempt the principle acted upon by the Board. The very individual whose petition the Trustees rejected,

* The Rev. GEORGE BURGESS, Rector of Christ's Church, and the Rev. ARTHUR CLEVELAND COXE, author of "Athanasion," "Christian Ballads," &c., minister of St. Gabriel's, Windsor, and Rector of St. John's Church, Hartford, Conn.

and whose name was stricken from the roll of candidates in this diocese, having been admitted to deacon's orders by the late excellent Bishop Griswold, officiated in the churches of both these gentlemen, was received and treated by them, in the presence of large and fashionable congregations as an equal brother, and not a syllable of disapprobation disturbed the harmony of the scene. Such is the contrast between Christian consistency, and a temporizing expediency; and we venture to believe that the Trustees, although deeply vexed at the silent but stern rebuke administered by these clergymen, will admire their boldness and independence. Soon may the day come, when no person holding the high and holy office of the priesthood, shall be found among the oppressors of the black man. Soon may our clergy learn, that no opposition from without, no malicious slanders, no infidel sneers, can injure their reputation, character and influence, as much as one broad, plain, undeniable inconsistency like this.

The people have a right to look to the Christian Church for guidance, and to Christian ministers for example. Simple declarations, whether uttered by the lips, or inscribed upon charters, carry little weight, and forms of Government are found to be of less importance than the character of those appointed to administer them.

The experience of every day is sufficient to convince the most sceptical that the Constitution and Laws of our Republic are powerless guaranties of Right, and that our boasts of Liberty, repeated to the echo, lessen not one whit the iron rule of slavery. Verily and with reason,

> "Earth is sick,
> And Heaven is weary, of the hollow words,
> Which States and Kingdoms utter, when they talk
> Of truth and justice."

The oppression of the defenceless coloured race, by their powerful enemies, is constantly exhibited with a bitterness

and a refinement of cruelty worthy of the cannibals of the South Sea islands. The southern states, not content with grinding into the dust their own slaves, are striving to deprive the coloured people of the North of the few rights still left to them. The legislature of Georgia has recently resolved, "that negroes or persons of colour are not citizens, under the Constitution of the United States, and that Georgia will never recognize such citizenship." By a recent decision of the Supreme Court of the United States, a free coloured citizen of the North may be seized and dragged from his home into hopeless bondage, by any person who chooses to claim him as his slave, unsupported though that claim be by a single title of evidence, or even the mockery of an oath. The right of trial by jury, the birthright of Americans, handed down by their English ancestors through a thousand years, is swept away to give free scope to kidnapping. Monstrous and incredible as the fact may seem, it is yet true; and from the same high tribunal where the glorious maxim proclaimed by the judges of olden time is pretended to be recognized and approved, that "*nothing is consonant to the Common law, which is contrary to the law Divine*,"* even from the sanctuary of Justice and the Bench itself, have been uttered words, becoming perhaps, in the mouth of the midnight assassin, or the African man-stealer, and which we doubt not would be greeted with infernal plaudits if spoken in the depths of Hell, but which, coming from such a source, may well cause to the Christian a shudder of horror, and excite in the bosom of every true American indignation and disgust. Mr. Justice BALDWIN, of Pennsylvania, in laying down the right of a master over his fugitive slave, in a FREE state, after declaring that he may use as much force as is necessary to effect the reclamation of the runaway, and may

* De Coster *vs.* De Pas, 2 Swanston R. 290. "*Summa est ratio quæ pro religione facit.*" Year Book, 12 Henry II.

bind or secure him in any other way to prevent his escape, continued: "*The master may also use every art, device or stratagem to decoy the slave into his power.* Odious as these may be in their application to an unlawful act, *they ought to be considered as far otherwise when used for a lawful and justifiable purpose!!* * * * THEY ARE NEITHER IMMORAL NOR ILLEGAL."*

Well might the poet† burst forth in indignant verse at the sight of American slavery, and all the horrors in its train.

"To think that man—thou just and gentle God—
Should stand before thee with a tyrant's rod,
O'er creatures like himself, with souls from thee,
Yet dare to boast of perfect liberty!
Away! away! I'd rather hold my neck
In doubtful tenure from a sultan's beck,
In climes where liberty has scarce been named,
Nor any right but that of ruling claimed,
Than thus to live where bastard freedom waves
Her fustian flag, in mockery, over slaves."

Thus, alas! is vital principle throughout the land made to give place to "the purblind guide Expediency;" and when Truth is driven from the legislative halls, the haunts of business, and the temples of Justice, where shall she be sought if not in the Church of God? From whom may we expect consistent conduct if not from the ministers of Christ? From what source are we to look for the embodiment of holy doctrines, if those who preach them from the pulpit, and profess to be guided by them in their lives, teach the people by their example, that most powerful of all lessons, that they may be trampled upon with impunity, whenever passion or prejudice or interest may require the sacrifice? When will our clergy learn that principles avowed have little force, unless by themselves reduced to practice; that they will be regarded by the world as dreamy sentiments, unless exhibited in waking

* Johnson *v.* Tompkins and others, 1 Baldwin's R. 577.
† Moore's Poetical Epistles from America.

life? With great truth did the late Bishop Hobart declare, in his introductory Address at the opening of the General Theological Seminary:* "We may display, brethren of the clergy, the learning of Gamaliel and the eloquence of Paul; we may even preach with the fervour and force of the seraph; but if our tempers and our lives, prove that the truths and duties which we inculcate have no efficacy on our own characters and conduct, is it human nature to regard our instructions, or to profit by our exhortations?"

Most unwise, to use no stronger term, has been their course in relation to that great moral movement which a southern bishop† was pleased to stigmatize as the "ill-advised, absurd and malignant philanthropy of abolitionism." If they are incapable of feeling for the unutterable wrongs inflicted by slavery upon millions of their countrymen; if they can regard, complacently, a system which reduces men to chattels, and makes immortal souls to whom the word is spoken, "be ye perfect, even as your Father is *perfect*," the degraded subjects of an absolute despotism that tramples upon the Bible‡ and infringes the sovereignty

* On the 11th March, 1822, at New-York.

† The late Rt. Rev. Bishop Bowen, of South Carolina.

‡ "Generally speaking, they (the slaves) appear to us to be without God and without hope in the world, a NATION OF HEATHEN in our very midst. We cannot cry out against the Papists for withholding the Scriptures from the common people, and keeping them in ignorance of the way of life, for we *withhold* the Bible from our servants, and keep them in ignorance of it, while we will not use the means to have it read and explained to them."—*Sermon of Rev. C. C. Jones, preached in Georgia before two associations of Planters*, 1831.

"They (the slaves) have no Bible to read by their own firesides, they have no family altars, and when in affliction, sickness or death, they have no minister to address to them the consolation of the Gospel, nor to bury them with solemn and appropriate services."—*Report in Synod of South Carolina and Georgia*, 1833.

"Throughout the bounds of our Synod there are at least ONE HUNDRED THOUSAND SLAVES, speaking the same language as ourselves, *who*

of God, and does all this for the sake of gold, they should at least have sufficient charity to refrain from jeers at those whose consciences are more tender, and whose hearts warm toward their afflicted brethren, like that of the Samaritan who knelt by the wounded stranger, while priest and Levite passed by unmoved. They should remember that the verse of Terence,

"Nil humani a me alienum puto,"

so loudly applauded by the heathen spectators of a Roman theatre, appeals with greater power to Christians, on whose lips it is the response to the command, love thy neighbor—and they may rest assured, despite the vulgar cry of "amalgamation," from whatever source it may be echoed, that the abolition excitement is the pulse of humanity, beating in the body politic, and that it will not cease to throb in every limb of the nation, until that humanity is annihilated, or slavery is overthrown.

With so steady a course is public opinion changing in the northern and eastern states in favor of those principles of Right and Justice which are yet branded by some as "Fanaticism," that no one who has yet to receive them, however zealous he may hereafter be, can feel, with Milton, that he has had the glory, through good and evil report, of being the stern advocate of *a discountenanced truth.*

have never heard of the plan of salvation by a Redeemer."—Charleston, S. C., Observer.

Teaching slaves to read is forbidden, under very severe penalties, in nearly all the slave states. In North Carolina, the Diocese of Bishop Ives, who has publicly justified slavery, to teach a slave to read or write, or give him *any* book (the BIBLE not excepted) or pamphlet, is punished with thirty-nine lashes, or imprisonment, if the offender be a free negro, but if a white, then with a fine of $200. In Georgia, the fine is $500, and in both states a father may be punished for teaching his own child to search the Scriptures.

They have slumbered long in the hearts of men, but are now aroused to sleep no more. They are

"Truths that wake
To perish never."

And well may all engaged in reducing such truths to practice, either in the State or in the Church, assume as their motto, "*Nil actum reputans, si quid superesset agendum*,"—while aught remains, esteeming nothing done.

In the North, little has been done to our knowledge, by the clergy of the Episcopal Church, directly in favour of slavery, although much has been done by them indirectly, No rebuke, that we have learned, has ever been administered by them to the Southern bishops and clergy, who hold the very sheep of their pasture in abject bondage—no word has been spoken in our Conventions, disapproving the course of the "Christian brokers in the trade of blood." The right of the slaves to read the Scriptures has been denied by "THE CHURCHMAN," newspaper, published at New-York, the organ of the bishop of that diocese, and by him highly recommended, and a Northern organ of the Church has eulogized a Southern bishop who is an avowed advocate of slavery for having prepared a catechism for the chattels of his diocese, which he declares "contains all that is necessary for salvation." The ancient philosophers, we know, maintained a similar aristocratic tone, confining the more expanded and perfect knowledge to the select few; teaching one doctrine in their private schools, and quite another to the plebeian multitude—but it is something new to find their example followed by a Christian bishop; and there are many, if we mistake not, who will be inclined to doubt the right, even of Episcopal authority, to withhold the immortal truths emblazoned on every page of the Scriptures from one half of the people, and give them a paltry abridgment, made in reference to the compiler's peculiar opinions, as a substitute for the living word of God.

Other occasional signs of a subserviency to slavery in the Church, similar to that so long exhibited in the State, have been displayed at the North, such as the omission of all reference to it in sermons preached on the days appointed for Thanksgiving, which professed to give a full enumeration of our national sins; and the virtual dismissal from the General Theological Seminary at New-York, of the Rev. Thomas Pyne, for having, on such an occasion, alluded to slavery in the most christian terms. A change, however, has lately occurred; and the Episcopal Church of the United States, as represented by one of her appointed organs, now stands before the world, the avowed apologist, defender, and *actual participant!* of slavery. "THE SPIRIT OF MISSIONS, edited for the Board of Missions* by the Secretaries and General Agents of the two Committees, and published at the Missionary Rooms, in the city of New-York," for the month of March, 1843, has seven pages devoted to a letter of Mr. John McDonough, to the New-Orleans Commercial Bulletin, and contains an avowal of pro-slavery doctrines, more thorough in their extent, and more malignant in their character than any that have yet proceeded from the Northern church. The utter atrocity of this publication invests it with such im-

* We extract from Sword's Pocket Almanac, for 1843, the following under the head of "Domestic and Foreign Missionary Society of the Protestant Episcopal Church."

Committee for Domestic Missions—Right Rev. B. T. Onderdonk, D. D. chairman, Rev. Lewis P. W. Balch, Rev. Benjamin I. Haight, Rev. Lot Jones, Rev. Dr. M'Vickar, D. A. Cushman, G. C. Morgan, J. D. Wolfe, B. L. Woolley.

Secretary and General Agent—Rev. N. Sayre Harris, office 281 Broadway.

Committeee for Foreign Missions—Right Rev. B. T. Onderdonk, D. D. chairman, Rev. Dr. Cutler, Rev. Dr. Eastburn, Rev. Dr. Stone, Rev. Dr. Milnor, Lewis Curtis, James F. De Peyster, R. B. Minturn, F. S. Winston.

Secretary and General Agent—Rev. James W. Cooke, office 281 Broadway.

portance that we feel bound to notice it at some length, at the risk of unduly extending our article. It commences with a comparison of those "who discuss abstract principles, and broach theories of benevolence," meaning the abolitionists, with those "who grapple with the evils they find around them, and in the fear of God endeavor to mitigate or remove them;" and after observing that their sympathies are with the latter class, they say, "of this class *we know none more deserving of the homage of the good*, than the individual whose letter to the New-Orleans Bulletin has given occasion to the following notice. While a Channing was taxing the powers of a benevolent mind to portray the evils of a system, which to him was but a theory, we find a Southern master *with no aspirations after a niche in the temple of fame*, but with strong sensibilities and a quick sympathy with his kind, applying himself with a wise reference to all the surrounding circumstances of their removal, and in so doing, has solved a problem which will tell upon the interests of this land and of Africa, *long after he has gone to his reward.*"

Let us see who this saintly man is, "than whom" the editor "knows none more deserving of the homage of the good," and who has solved a problem so important. It seems from the narrative, which the editor remarks, "that to say we have read it with deep emotion and the homage of a full heart for the pious, devoted author, but feebly expresses our feelings"—that he is a southern planter, who, some fifteen years ago, became satisfied from experience, that the whip was not the true motive to induce men and women to work; and that the prospect of freedom, however remote, would infuse a spirit of industry and energy which the best overseer in the country could not elicit by the lash. He matured a plan accordingly, and announced it to his slaves. Saturday afternoons he had already given them, as the only part of the whole week when they could work for themselves and their families; and he had ob-

served the large amount acquired both by the men and women in that short period. He proposed that they should employ this time in working for him, until the value of their labour should enable them to purchase for themselves another half-Saturday, which he calculated they could accomplish "*in about seven years!*" that in the course of time, they would be able to purchase another whole day, and in fourteen or fifteen years from the day of commencing, the balance of the week. An account was to be opened on his books, and their valuation charged; but no child who should be born after the agreement had been entered into, was to be charged, as a counterbalance to an interest account; as no interest was to be allowed on the amount of their gains; and such men and women as had no children of their own, should be obliged to work and assist in paying for the children of the others, "so that the whole company should go on the same day on board ship, and sail for their *fatherland!*"

Mr. McDonough further assured them that, as he would not agree to keep an immoral servant, or one whom he would be obliged to have chastised for offences, on any consideration, *any one so offending, should be immediately put up at public sale and sold*, and whatever money they had earned should go to the benefit of the others: and explained to them that "his object was to give them freedom and happiness in Liberia, without the *loss or the cost of a cent to himself*," and that it could only be effected by greater assiduity and exertion, and years of perseverance on their part. The utter hopelessness of the slaves' condition, and their eager longing for freedom which years of bondage cannot quench, may be imagined from the fact that this proposition was acceded to with joy.* According to the

* As many persons find it expedient to assert, and some few perhaps are simple enough to believe, that the poor bondsmen of America are happy in their wretchedness and hug their chains, we quote some south-

editor's account, the unhappy wretches, "with tears in their eyes, protested that they had ever regarded him as

ern authorities upon this point, which, as the voluntary declarations of the slaveholders themselves, are decisive—

"The slaves, men, women and children, are longing for freedom.—Rev. J. D. PAXTON *of Virginia.*

"The love of freedom, sir, is an inborn sentiment. At the first favourable moment it springs forth and defies all check. Whenever we are involved in war, if our enemies hold out the lure of Freedom, they will have in every negro a decided friend."—JUDGE TUCKER *of Virginia, Professor of Law in the University of William and Mary.*

During the debates in the Legislature of Virginia, in 1831-2, Mr. MOORE said—

"They (the slaves) will always be disposed to avail themselves of a favourable opportunity of asserting their natural rights. * * It may be safely assumed that wherever the slaves are as numerous as the whites, it will require one half of the whole effective force of the whites to keep them quiet. Such is the fact as to the whole of Eastern Virginia. * * I lay it down as a maxim not to be disputed, that our slaves are now and will ever be actuated by the desire of liberty."

Mr. PRESTON, in the same debate said, "My old friend from Halifax (Mr. Bruce) told us that the Virginia slave was happy and contented. Mr. Speaker, this is impossible—happiness is incompatible with slavery. The love of liberty is the ruling passion of man, and he cannot be happy without it."

Mr. CAMPBELL. "The ever-abiding spark of liberty silently, but surely, exists in the bosom of even the most degraded, oppressed, and humble slave on earth."

Mr. GHOLSON, in describing the attempt to prevent the slaves from regaining their liberty—"And think you, sir, that this attempt will not be resisted? Just as sure as a love of freedom and the immediate prospect of attaining it, will influence the heart and inspire revolution, the love of freedom will be armed with desperation."

Mr. MCDOWALL, the present Governor of Virginia, said, "Sir, you may place the slave where you please—you may dry up to your uttermost the fountain of his feelings and the springs of his thought—you may close up his mind to every avenue of knowledge and cloud it over with artificial night—you may yoke him to your labour as the ox, which liveth only to work, and worketh only to live—you may put him under any process which, without destroying his value as a slave, will debase and crush him as a rational being—you may do *this*, and the idea that he was born to be free will survive it all. It is allied to his hope of

their best friend, in the light of a father deeply interested in their welfare!"

The result was such as might have been anticipated; and Mr. McDonough has satisfactorily proved on his plantation, what the abolitionists have been so often vilified for asserting, "that by presenting some end, an object of desire and hope to the slave, you make him a new man, rouse his moral nature, and develope as you no otherwise can, his energies."* His letter is interesting and important, as showing beyond the possibility of a doubt, the entire and perfect fitness of the slaves for immediate freedom, and their capability of being influenced by the new and holy motives which, with the first ray of liberty, would be presented to them in the relations of husband, father, and citizen—when they would no longer be kept in brutal ignorance, nor debarred from the word of God. "From the day," he says, "on which I made the agreement with them, notwithstanding they had at all times previous thereto, been a well-disposed and orderly people, an entire change appeared to come over them; they were no longer apparently the same people; a sedateness, a care, an economy, an industry took possession of them, to which there seemed to be no bounds but in their physical strength. They were never tired of laboring, and seemed as though they could never effect enough. They became temperate, moral, religious, setting an example of innocent and unoffending lives to the world around them, which was seen and admired by all."

In sixteen years eighty had purchased their freedom, and in June, 1842, were sent from the country to Liberia. It does not appear from the Spirit of Missions what number during that period were sold under the hammer, or

immortality; it is the ethereal part of his nature which oppression cannot reach; it is a torch lit up in his soul by the hand of Deity, and not to be extinguished by the hand of man."

* Spirit of Missions, p. 71.

dropped into the grave. The editor intimates that Mr. McDonough's reward for this "*philanthropic*" conduct, is to come in another world. Perhaps it may: he seems, however, in his own estimation to have been sufficiently rewarded here. He says: "In the space of about sixteen years which these people served me, since making the agreement with them, *they have gained for me, in addition to having performed more and better labour than slaves ordinarily perform in the usual time of labouring*, A SUM OF MONEY (including the sum they appear to have paid me in the purchase of their time) WHICH WILL ENABLE ME TO GO TO VIRGINIA OR CAROLINA AND PURCHASE A GANG OF PEOPLE OF NEARLY DOUBLE THE NUMBER OF THOSE I HAVE SENT AWAY."

It is important here to know the character of the American slave trade to which so great an impulse will be given, if the plan recommended by the "Spirit of Missions" is generally adopted by the planters of the South, and we may form some idea of its atrocity from a speech of Mr. THOMAS JEFFERSON RANDOLPH, made in 1832, in the Legislature of Virginia, one of the States from which Mr. McDonough proposes to renew his stock of human chattels.

"The 'Ancient Dominion' converted into one grand menagerie, *where* MEN ARE REARED FOR THE MARKET *like oxen for the shambles!!* Is it better,—is it not worse than the (African) slave trade?—that trade which enlisted the labour of the good and wise of every creed and every clime to abolish. The (African) trader receives the slave, a stranger in language, aspect and manner from the merchant, who has brought him from the interiour. The ties of father, mother, husband and child have already been rent in twain; before he receives him, his soul has become callous. But here, sir, individuals whom the master has known from infancy—whom he has seen sporting in the innocent gambols of childhood—who have been ac-

customed to look to him for protection, he tears from the mother's arms, and sells into a strange country, among strange people, subject to cruel taskmasters."

The editor goes on to disclose, with the coolest *nonchalance*, the astounding fact, "that the Bishop of Georgia, in his Montpelier Institute, *is testing the sufficiency of slave labour to support it!*" and then makes a proposition which will cause the Churchmen of the North and those of our Mother-land to open wide their eyes in undisguised amazement. "Let the proposed mission school be placed with the consent and under the auspices of Bishop Polk, in Louisiana. *The first expense* (could it not be met?) *would be the only one; the purchase of a plantation which might be worked by slaves, who should come under a similar agreement to that noticed above.* * * * In honour of the noble man who for so many years has noiselessly and perseveringly pursued the work of PRACTICAL CHRISTIANITY to a successful issue, and whose praise will doubtless be in the church above, let it be named the *McDonough Institute!!*"

That this plan may be fully understood by the Churchmen of America, we copy some extracts from Mr. McDonough's letter, not contained in the Spirit of Missions, being part of his address to his slaves.

"There is but one way, one mode to effect it, that I can see or devise, and that is by greater assiduity and exertions in the slave at his labour during the usual hours of day labour, and especially by EXTRA HOURS OF LABOUR BEFORE DAY IN THE MORNING, AND AFTER NIGHT IN THE EVENING. * * * Two hours extra labour before day in the morning, and two hours after night in the evening, would be four hours extra in twenty-four hours of day, which would be the one third part more of time devoted to labour than is generally demanded of the slave, which is equivalent to five entire years of additional and extra labour in fifteen years. * * * As the whole of your time belongs to your master, if he was to permit you to work on a certain part of it to make money to purchase your

freedom, he would in reality, in so doing, make you a gift of your freedom, which few masters could afford to do. But in the mode which I propose, and now explain to you, that you may fully comprehend and understand it, *your master will not make you a present of an hour of your time*, and you, in reality, will have gained and placed in his hands, previous to the going out free, a sum of money arising *from your extra labour, fully sufficient to enable him to purchase* AN EQUAL NUMBER OF PEOPLE WITH YOURSELVES, MAN FOR MAN, WOMAN FOR WOMAN, AND YOUTH AND CHILD FOR YOUTH AND CHILD."

Give ear, right reverend bishops of the North, to the pressing wants of your brother of Louisiana. Call on your clergy and people to contribute of their charity to buy slaves and a plantation for his mission school. "The first expense (*can it not be met?*) will be the only one." The negroes shall do the rest, by extra work before day in the morning and after night in the evening; and if he shall manage them as prudently as "the noble man" whose praise the Hosts of Heaven are waiting to sing, the Southern church may be enabled, in sixteen years, "to go to Virginia or Carolina, and purchase a gang of people of nearly double the number." Largesse, largesse, Christians all, for the pet child of the Spirit of Missions—THE McDONOUGH INSTITUTE! If we may be allowed to suggest a text for the sermons to be preached by our clergy, when this collection shall be made in their parishes, and the advantages to accrue to the Church from slaves purchased and worked by the bishops of the South are held up to the view of their congregations, we would name, as peculiarly appropriate, the fourth and fifth verses of the eleventh chapter of Zechariah: "Thus saith the Lord my God, *Feed the flock of the slaughter, whose possessors slay them, and hold themselves not guilty;* AND THEY THAT SELL THEM SAY, BLESSED BE THE LORD FOR I AM RICH, AND THEIR SHEPHERDS PITY THEM NOT." Should it be thought advisable, as it doubtless will be, to celebrate the opening of

"THE McDONOUGH INSTITUTE" with a discourse from the pulpit, on the blessings it is to call down upon the heads of the founders, there is a verse of Holy Writ so clear and explicit, that the preacher may speak with perfect confidence on this point. The great Head of the Church has already spoken and said: "WOE *unto him that buildeth his house with unrighteousness and his chambers with wrong;* THAT USETH HIS NEIGHBOR'S SERVICE WITHOUT WAGES, AND GIVETH HIM NOT FOR HIS WORK!" If the reverend editor of the Spirit of Missions should fill the pulpit on this occasion, he will, of course, attempt to prove, as he now asserts, that no wages ought to be paid, as "the masters cannot afford it."

A proposition more monstrous than that of the "Spirit of Missions," we venture to believe, was never made to the American Church. A cool, deliberate proposition to Churchmen, to speculate in the bones and muscles of their brethren, to make the Church a trafficker in "slaves and the souls of men."* When the whole world is ringing with denunciations of slavery, and the voice of philanthropy is echoed from the kingdoms of Europe to their colonies of the sea: from the nethermost parts of Asia to the land of Cortez and the Republics of the South: from the Autocracy of Russia to the Beylic of Tunis, demanding the liberation of the captive, and justice for the slave: the appointed organ of the Episcopal Church dares to stand forth, the open apologist and defender of that dark system of oppression—to declare that "Christian prudence" demands its continuance, and to propose that the Churchmen of America contribute to endow a mission school with human chattels. What disciple of Machiavelli, whose brazen sophistry puts Jesuitism to the blush, has crept into the Church and assumed the editorial chair of its Mission organ, striving to degrade it before the world,

* Revelations 18: 13.

to gain for it the hiss of scorn, the finger of contempt, and the jeer of the infidel—"Aha! aha! art thou become as one of us?" If we had been admitted to orders in the Episcopal Church, to preach the truth as it is in Jesus, and had afterwards persuaded ourselves that it was expedient to oppress our brother if his skin were black, we would not add hypocrisy to unbelief, by continuing to stand in the holy place, with the word of God upon our lips and a lie within our heart. Were we consistent, we would doff the robes of our priesthood and don the mantle of infidelity; or were we honest—did we know the plague-spot within our breast, like the leper, we would bare our head and rend our clothes, and put a covering upon our lip, and warn every Christian from approaching us, crying, "Unclean! unclean!" We would persuade ourselves, if possible, that Revelation was a fiction, and Truth a lie; that the immortality of the soul was but an illusion, and future responsibility a bug-bear of the imagination; and then, with a quiet conscience, could we join hands with the advocate of slavery, and clasp the slave-trader as a brother: for we could assure them that self was the proper god for our idolatry, that expediency was the true rule of action, and that our life was but a span, with no eternity to follow. Ay! we too, could we so harden our heart, might trample, like this reverend editor, upon our brother's rights, and treat with scorn, oppression and contempt, the humble brethren of the Redeemer, if we believe no God of justice reigned above, that we might boldly demand, "who art thou Lord?" without receiving the awful answer, "I am Jesus whom *thou* persecutest."

The editor, in a passage quoted by us, expressed his feelings on reading the letter of Mr. McDonough: we will be equally frank, and assure him that to say we have read his comments upon that letter with deep sorrow, burning indignation, and sickening disgust, but faintly expresses *our* feelings. We trust that they will raise such a storm

of righteous anger among all true Churchmen, as we see by articles in "The Chronicle and Record," "The New-York American," and "The Episcopal Recorder," they have already begun to do, that the Board of Missions will fully apologize for the infamous doctrines of their subordinate, and as soon as possible remove from a situation he has disgraced, one who has trampled upon the holiest principles of the Church, tarnished her fair fame throughout the world, and endangered the peace of her members by casting among them the fire-brand of slavery.

And *this* is the man who pretends to sneer at the philanthropy of a Channing—to compare with his pure and disinterested benevolence the pecuniary prudence of a slave-dealer. This is the man who meanly intimates that Channing's benevolence was heightened by aspirations after a niche in the temple of Fame, though he well knew that it was when the storm of prejudice howled the loudest, and the cry of amalgamation against all who had a heart to feel for the slave was borne upon every breeze, and loudly echoed from the pulpits of our land, that Channing, counting but as dust in the balance the popularity of which he was the idol, and the warm approval of endeared friends, manfully attacked the monster slavery, which Southern mammon so fondly cherishes, and the Southern Church so carefully guards.

While we lament the errors of Channing's faith, his principles of action were infinitely more orthodox than those of this man, who, in the name of the Church, unblushingly proclaims to the slaveholders that they ought not to emancipate their slaves, because *they cannot afford it!!!** "What is this," to use the indignant language of

* "What are the difficulties in the way of emancipation? 1. *The master cannot afford it.* 2. The slave is not fit for it; so that it would be ruinous to both, and therefore *Christian prudence* forbids. It would not be loving yourself or your neighbour."—*Spirit of Missions for March, page* 68.

How strikingly does this cool-blooded, selfish and Jesuitical argument

WILBERFORCE, uttered in reference to similar blasphemy, "but to establish a competition between GOD and Mammon, and to adjudge the preference to the latter? What but to dethrone the moral Governor of the world, and to fall down and worship the idol of interest? * * We have discarded our old prejudices. We have discovered that Religion and Justice and Humanity, are mere rant and rhapsody. Why, sir, these are principles which Epicurus would have rejected for their impiety, and Macchiavel and Borgia would have disclaimed, as too infamous for avowal, and too injurious to the general happiness of mankind."

On another page the editor declares, that the gift of christianity to the slaves "is our ample recompense for their captivity." Let him go himself into bondage as a chattel of the mission school, and be repaid by their instruction, for he is not initiated, as yet, into the first rudiments of christianity; and with this advice we hasten to dismiss so revolting a subject.

It may not be out of place to devote a few moments to the consideration of the character of that system of which the "Spirit of Missions" declares that *Christian prudence* demands the continuance, a system whereby nearly three millions of immortal beings like ourselves are subjected to the unrestrained, unlimited authority of self-appointed masters, and are, in the language of the law, "taken, sold, held and reputed to be chattels personal in the hands of their owners, to all intents and purposes whatsoever." To find slavery existing in a Christian land, is more dis-

contrast with the earnest and anxious language of a conscientious slaveholder, trembling at the thought that he is guilty of oppression, and asking guidance from above. The excellent Bishop MEADE, of Virginia, published a Manual of Devotion, in which a prayer, to be used by the master of a family in a slave region, has this affecting petition. "O Heavenly Master, hear me while I lift up my heart in prayer for those unfortunate beings who *call me master*. O GOD, make known unto me my whole duty towards them and their oppressed race; give me courage and grace to do it at all events. *Convince me of sin if I be wrong in retaining them another moment in bondage.*"

gusting to a rightly constituted mind, than it could have been to enter, of old, the temples of Egypt, glittering with gold and silver and amber, and find the snake or the crocodile the enshrined divinities to whom they were dedicated. The truth that all men are born with the equal and absolute right to life, liberty and the government of his actions, a truth so self-evident, so perfectly deducible from the constitution of our being and the Gospel Revelation, and so written on our hearts by the finger of God, that it is part and parcel of a Christian's creed, so surely as he believes in individual accountability—a right so sacred that neither the law of the land nor the social compact can lessen or destroy it—this Truth and this Right slavery annihilates. "The right of every individual," says Coleridge, "to retain his whole, natural independence, even in the social state, is absolutely inalienable. He cannot possibly concede or compromise it, for this right is one of his most sacred duties. He would sin against heaven and commit high treason against the Reason which the Almighty Creator has given him, if he dared to abandon its exclusive right to govern his actions." Yet this right, inalienable by the person himself, for upon it rests his duty and his responsibility, slaveholders snatch by violence from unoffending men, and then attempt to legalize and christianize the robbery.

If slavery were solely the institution of avowed infidels, of men who openly denied the existence of a God, denounced His word, despised His commandments and contemned His threatenings, how hideous would it appear to all; but it is not so. Christian clergy and bishops, as we have seen, sustain it, and it is owing entirely to its being supported by the Church, that slaves yet breathe in this land of freedom. Human nature is the same in all ages, and as among the heathen nations of antiquity the priests always flattered the prejudices of the people, and rarely sought to change the objects of their adoration, but

only to consecrate their worship, and fashion it for their own purposes, so in our christian land, the clergy at the South find slavery a popular idol: and though hideous in all its aspects as the vilest reptile that was fed by sacerdotal hands in the nome of Arsinoe, or honoured with a place in the temple of Isis, they have adopted it as their own: they have recognized its power and hallowed its worship: they have thrown around it the shield of the Church, and claimed for it the sanctity of an heavenly ordinance. The result has been what might naturally have been expected. As some of the early Fathers of the Church, by endeavouring to accommodate truth and falsehood, paganized christianity in order to christen paganism;* so our clergy, who strive to reconcile the law of oppression with that of love, miserably fail, and instead of christianizing slavery, enslave the Church, religion and themselves.

They mislead their flocks from the great truth that we are all the equal children of a common Father, and without distinction of nation or tongue or creed or colour, should treat one another as brethren, by referring to the existence of a system of servitude under the Jewish Theocracy. How fearful to war in the livery of heaven against heaven's highest ordinance of justice and mercy, to mislead their flocks from the paths of righteousness by christening the walks of the oppressor, and quoting the letter of the Old Testament to contradict the spirit of the New. Despite the accuracy of the quotation, he who applies it to sustain American slavery utters a lie—a lie against God, a lie against his brother. He insults alike the Divinity of the Creator and the humanity of the creature. In truth, his verbal accuracy greatly enhances the guilt of his reasoning; for the careless hearer, knowing the premises to be correct, readily admits the conclusion, when it comports with his selfish interests, his cruel practices, and relieves his conscience

* Coleridge.

from a burthen which, notwithstanding the participation of thousands and tens of thousands around him in the same system of oppression, would sometimes press heavily upon him and awaken fearful misgivings of the sinfulness of his course, and fearful forebodings of a punishment to follow. But when the flattering words come from the lips of the preacher, an ordained minister of God: and the false argument is pretended to be based upon His own Scripture, they fall like oil upon the troubled spirit of the slaveholder; and his misgivings and forebodings laid to sleep, he goes forth from the house of prayer to seize, with ruthless hand, a brother's earnings; to trample, without fear, upon a brother's rights; to tear the wife from her husband's side, the stripling from his father's arms, the helpless infant from its mother's breast, and barter them for gold; sell them, whom God made to be free as the wind that sweeps the ocean, sell them, with all their mighty faculties of soul and body, to endless toil and wretchedness and death, and put the price of their blood into his pocket in the name of God; and this, without expecting the lightning to blast, or the earth to engulph him. Thus not only are Righteousness and Justice offered on the alter of slavery, but God's own word is made the witness and the approver of the sacrifice; and He, the Almighty Ruler and Lawgiver, infinite in holiness, in wisdom, and in love, the same yesterday, to-day and forever, eternal and unchangeable, is by these daring ministers condemned out of His own Scripture; here shown to be the God of love, and there of oppression; here commanding justice, and there smiling upon tyranny; now proclaiming his people to be men and himself their God, and again recognizing them as chattels personal in the hands of owners mere mortals like themselves.

Thus do they destroy the integral character of God and of their own moral being. His unity destroyed, the component parts lose all their significance, and were this foul

libel true, the Christian's God would be little better than the ideal divinity of Bolingbroke, who removed love, justice and choice from Power and Intelligence, and yet pretended to have left unimpaired the conviction of Deity. The guilt of the law of slavery may be measured by the priceless value of the Gospel, for its chiefest commandments, its worthiest privileges, it utterly annihilates. Originating in avarice and lust, it is based on cruelty and wrong: no forfeiture of his natural rights, no crime on the part of the coloured man is requisite to endow the master with a title to his unrequited services forever, and a right to spur his energies with the lash. It is a system of robbery of the worst kind; it seizes that which money cannot buy, nor the loss of which can money repay. It seizes *the man's personal freedom*, and chains him to another's will. It not only confirms the relation of master and slave where they now exist, but it authorizes any man, no matter how cruel his disposition, or violent his temper, or infamous his principles, to buy, with gold, despotic, tyrannic power, over a fellow creature and a fellow countryman: and for the conducting of this detestable traffic it establishes auction marts, where the unhappy wretches are exposed for sale, body and soul, flesh and sinew, bone and muscle, and all the mighty enginery of beings made in the image and likeness of God, and consigned by the strokes of the hammer to be chattels personal in the hands of the buyer, through all the fleeting term of years allotted them to prepare for an eternity that shall have no end, to the last hour when death shall set them free, restoring the mortal to the dust and the spirit to God. Nor only this, but condemning to the same bondage, the same brutal tyranny the innocent offspring yet unborn, of the wretched women exposed upon the platform; so that before God, in his providence, hath said to the spirit, "Come forth," or hath fashioned it in the womb, the unborn immortal is appropriated by the grasping avarice of the bold usurper, and the title to the uncreated being, yet re-

posing in the bosom of his father, is sold under the hammer, that he may be seized and held as a chattel from the first moment his eyes open upon this vale of tears, the scene of his probation.

What a commentary on the text, "Take heed that ye offend not one of these little ones, for their angels do always behold the face of my Father which is in heaven!"

And *this* is the system surpassing in inherent wickedness, in selfishness, cruelty and excessive injustice, all other inventions which the devil or man ever conceived, for which God's ministers claim the sanction of heaven, proclaiming from the pulpit to the lordly despot, and the suffering slave, that God himself has established the relation, and confirmed the master title, and smiles upon the institution of American slavery.

"*Slavery*," said Dr. DALCHO, of South Carolina, "*is* NOT *forbidden by the Divine law, so it is left to our own judgment whether we hold slaves or not.*"

"*No man or set of men*," said the Rev. Mr. FREEMAN, in a sermon preached before the Rt. Rev. Bishop IVES in 1834, and afterwards published with his full endorsement, "*No man or set of men are entitled to pronounce it wrong, and we may add,* SLAVERY AS IT EXISTS IN THE PRESENT DAY IS AGREEABLE TO THE ORDER OF DIVINE PROVIDENCE."

It can excite no surprise after the avowal of such opinions, that the bishop, and clergy of the South are practical, as well as theoretical supporters of the vilest system of tyranny and oppression, that stains the dark record of the world's history, or that they have afforded ten thousand proofs in the persons of their domestics of the touching words of HOOKER, "To live by one man's will is the cause of many men's misery." But the fact opens to us another view. When God's ministers lend themselves to the support of slavery and the wicked system of *Caste*, resulting from it; when ecclesiastical bodies representing the church at large establish and confirm it; when the

holy temple of the most High is made the theatre for the enactment of parts of that sad tragedy which is daily acted throughout our land, where all is sad reality and no fiction, where the groans are earnest and the tears real, what may we not expect from the scoffer, the infidel, the sensual and the cruel! "If these things are done in the green tree, what shall be done in the dry?" And what clouds of vengeance hover over the nation where such deeds are perpetrated! In the language of a poet who has lately strung his harp in the cause of Right, and who with fearless voice sounds the alarm, when the appointed watchers are sleeping on their posts,

> There is a poor blind Sampson in this land
> Shorn of his strength, and bound in bonds of steel,
> Who may, in some grim revel raise his hand
> And shake the pillars of this common weal,
> Till the vast Temple of our liberties,
> A shapeless mass of wreck and rubbish lies.
>
> LONGFELLOW.

We have disclosed facts which the welfare of our Church requires should be known, and at which, in the language of Job, "upright men shall be astonished."

The establishment of a system of CASTE which, trampling principles under foot and setting constitutions at defiance, debars candidates for Holy orders from the Seminary, and excludes clergymen and their parishes from seats in the Convention, and continues to treat with ignominy the lifeless remains, when the spirit has returned to the God who gave it, is not only revolting to every christian feeling, but is startling to those who remember that "usurped power swells like an avalanche."* Let the rule be once adopted in the Church, "sic volo, sic jubeo—stat pro ratione *voluntas*,"† and we may discard, as useless lumber, her Articles and her Canons. The general crouching of our bishops and clergy to popular prejudice—with, indeed,

* D'Aubigné.

† As I wish, so I command, my will stands in the place of reason.

noble exceptions—their frequent disregard, in practice, of the golden rules they teach, and their withholding of all aid from the philanthropic efforts of the age, will lead many to fear, and with justice, that the Church is lagging behind, prevented by the fears of her ministers from performing her appropriate work. Such remissness in the cause of humanity will lessen the love of her children, the respect of the world, and the confidence of all Christians who may feel and say,

"Non tali auxilio
Nec defensoribus istis tempus eget."*

If the "upright men" to whose hands these pages may come, have been astonished to find Caste in the Church, they will scarcely have been less astonished to find that the Church is also the great bulwark of slavery, and that, through its acknowledged periodical, it hath said that "Christian prudence" demands its continuance.

To see the Board of Missions lamenting the condition of foreign heathen, and then deliberately lending their influence to keep millions in a state of heathenism at home, reminds us of Xerxes weeping as he viewed his large army of 1,300,000 men, to think that no one of them would survive at the close of a century, and himself consigning to death the greater portion of that immense multitude within two short years thereafter. But the comparison is in favour of Xerxes, that he foresaw not the result, nor deliberately intended it, while every Christian who upholds slavery, knows with the certainty of moral truth, that he is sustaining a system which inevitably leads thousands upon thousands not only to temporal but to eternal death.†

* Not such aid, nor such defenders, do the times need.

† "The negroes are destitute of the privileges of the gospel, and ever will be under the present state of things. * * They may justly be considered *the heathen* of this country, and will bear a comparison with heathen in any country in the world. * * Thousands and thousands

More than seven centuries ago, in the year 1102, in the canons of a council held at London, it was said, "Let no man, from henceforth, presume to carry on that wicked traffic by which men in England have been hitherto sold like brute animals."* And the organ of the Episcopal Church now declares, that the traffic ought not to cease, because the masters cannot afford it, and bishops set the example of becoming slave-traders. By a law of "the Koran," we are told no Musselman is allowed to enslave one of his own faith, and Plato, in his perfect state, desired that Greeks should not be slaves to Greeks; but American Christians, without fear, enslave their brethren, and boast that those whom they hold as chattels and sell like brutes, are not only the ransomed children of the Eternal Son, but the living temples of the Holy Spirit.† We are forcibly

hear not the sound of the Gospel, or ever enter a church from one year to another."—*Report of the Synod of South Carolina and Georgia, to whom was referred the subject of the religious instruction of the coloured population, at its late session in Columbia, S. C., published by order of the Synod*, 1834.

* Wilkin's Concilia.

† So vast is the gulph between profession and practice, that some, doubtless, who daily trample upon their coloured brothers, will read with apparent raptures of approval these verses of KEEBLE. Pity is it that they confine their humanity to the fields of poetry, and allow it no scope in the walks of life.

But he whose heart will bound to mark
  The full bright burst of summer morn,
Loves too each little dewy spark
  By leaf or floweret worn:
Cheap forms and common hues, 'tis true,
Through the bright shower-drop meet his view;
The *colouring* may be of this earth,
The lustre comes of heavenly birth.

Even so who loves the Lord aright,
  No soul of man can worthless find:
All will be precious in his sight,
  Since CHRIST on all hath shined:
But *chiefly* Christian souls, for they,
Though worn and soiled with sinful clay,
Are yet to eyes that see them true,
All glistening with baptismal dew.

Second Sunday after Trinity.

reminded of Carneades, a Cyrenian philosopher, who was sent by the Athenians as ambassador to Rome, and there argued before the magistrates and people, with great power and eloquence, in praise of Justice. The next day, to establish his doctrine of the uncertainty of all human knowledge, he undertook to refute his former arguments and prove them false, whereupon the Senate, fearing that he would corrupt the morals of the nation, sent him home. Our pro-slavery clergy would seem to belong to the school of this philosopher, but they have carried his doctrines to an extent never dreamed of by their founder. By maintaining, at the same time, Christianity and Slavery, they would show, if it were possible, not the uncertainty of human knowledge, but the baseless chamelion-like character of divine truth and eternal principle. The time has been when we were liable to be seduced into vice by infidels and atheists, but now it is the gowned priest and the mitred bishop who teach us, by their precept and their example, to enslave our brethren upon christian principles, and act the tyrant in the name of God.

Our Saviour drove with thongs, from the Jewish temple, those who sold therein sheep and oxen, but the ministering servants of our better temple would make *their* Father's house, a house of *human merchandise.*

Since this article has been ready for the press, the April number of the Spirit of Missions has been published, in which it was fully expected the Mission Committees would disavow the infamous proposal of the editor, that the Church should become a speculator in human flesh. *Not one word upon the subject do we find.* The Board of Missions, through their Committees, have adopted it as their own—"THE CHURCH," as represented by the Board of Missions, approves the plan. May God pardon those who so misrepresent her! We trust due notice will be given of the day when collections are to be made in our parishes to establish this brokerage in the trade of blood, which to

Mr. McDonough has yielded, despite *the hardness of the times*, CENT PER CENT, "Man for man, woman for woman, youth and child for youth and child;" and in that same hour let the prayer ascend from every Christian in the land, to our common Father, beseeching him to "grant that His Church, being always preserved from false apostles, may be ordered and guided by faithful and true shepherds."* And in behalf of the poor slaves held in abject bondage, let the petition of Zacharias ascend "That they may be saved from their enemies, and from the hand of all that hate them"—that being delivered from the hand of their oppressors they may read the Bible and serve God without fear. To you, right reverend bishops, to you, reverend presbyters, to you, all true Churchmen, clerical or lay, whether dwellers at the North or South, whether distinguished as high or low, do we appeal, earnestly, deeply, affectionately appeal, to rise in your might, and vindicate the purity of our Holy Faith.

Be not deterred from the plain path of duty by any fear of popular clamour—or the cry of "amalgamation," which will be raised against every attempt to abolish CASTE IN THE CHURCH, and will be used to bring odium upon "that genuine Christian charity to which the worldling loves tauntingly to refer, whilst its real character and nature are to him as colour to the blind, or as melody to the deaf." Forget not the noble example of Bishop RIDLEY, when he refused to move his cap to the representative of the Pope, lest he should be thought to do it in derogation to the verity of God's word. And in view of this "unrighteous prejudice" and unholy servitude, discard forever from the Church of God "the all unsettling scheme of EXPEDIENCY, which is the anarchy of morals."†

It may be a grave question for your consideration, how far this formal rejection of the first principles of christian-

* Collect for St. Matthias's day. † COLERIDGE.

ity, this annihilation of the law of love, are to be regarded, not only among the *vestigia morientis libertatis*—the footsteps of departing liberty—but as *signa cadentis ecclesiæ*—the signs of a falling Church.

We should not be surprised, if this vindication of the doctrines and honor of our Church, should be stigmatized, even by some among her dignitaries, as *fanaticism*. To all who may be disposed thus to brand it, we say, in conclusion, in the words of that noble prelate, Bishop Horsley, "Beware, my lords, how you bring under the opprobrious name of fanaticism, the obligations which you owe to the great duties of justice and mercy, for the neglect of which, if you should neglect them, YOU WILL BE ANSWERABLE AT THAT TRIBUNAL WHERE NO PREVARICATION OF WITNESSES CAN MISINFORM THE JUDGE, WHERE NO SUBTLETY OF AN ADVOCATE MISCALLING THE NAMES OF THINGS, PUTTING EVIL FOR GOOD AND GOOD FOR EVIL, CAN MISLEAD HIS JUDGMENT."

A CHURCHMAN.

THE END.

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

DEC - 1 1995
U 1995
CANCELLED

WIDENER
MAY 27 1998
BOOK DUE

MAY 12 2001
WIDENER
BOOK DUE

WIDENER
APR 23 2001
WIDENER
MAY 1 2 2001
CANCELLED
BOOK DUE